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The Deceiver describ'd:
BEING
A Second Appendix
TO A
PAMPHLET,
ENTITL'D,
A Caution against Deceivers.

In a LETTER to the Authours
of that Pamphlet.

By R. N. a Layman of the Country.

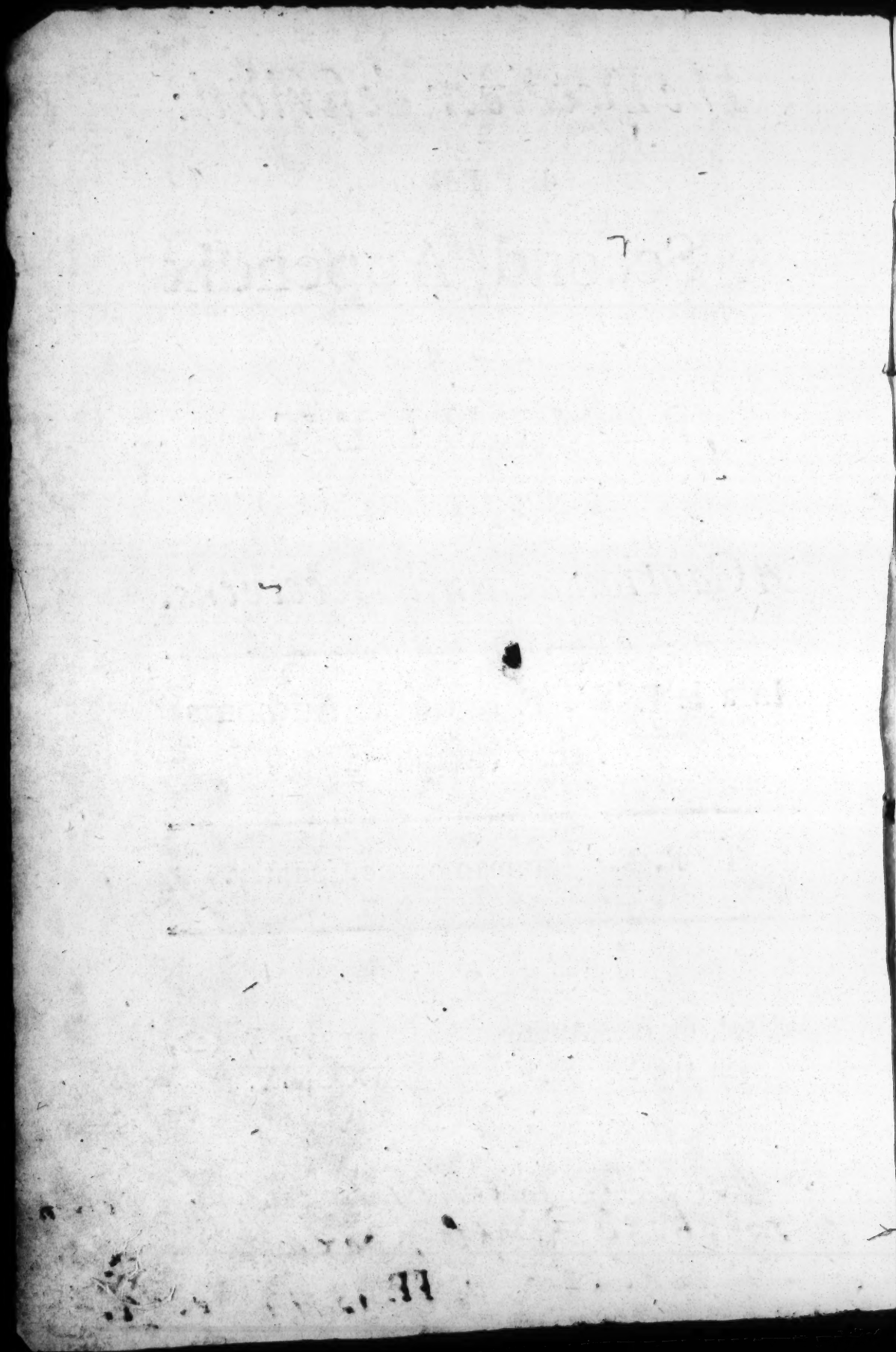


E X O N:

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The Deceiver describ'd, &c.

GENTLEMEN,



T was very Christian and seasonable Advice Mr. *Hallett* gave you, namely, to prove Men *Deceivers* before you called them so. But 'tis no Wonder that this was neglected, because you were certainly aware, that had you in this respect acted like honest Men, you must necessarily, tho' undesignedly, have drawn *your own Picture*, while you were attempting *his*. And therefore, since you have not been so civil as to let the World know what a *Deceiver* is, I shall do this charitable Work for you, that poor well-meaning People might not any longer, to their Destruction, be deluded by such *real Deceivers* as you are. If in my *Account* I shou'd not do you Justice, I beg you'd help me in your next Performance.

A 2

I. THEN,

1. THEN, I think, one great Character of a *Deceiver* is to call men *Arians*, when you never endeavour to prove them such, but are convinc'd in own Consciences that they are not. This appears from your now altering the Expression, and saying, *Those who are commonly call'd Arians*; according to that old Jesuitical Maxim, *Throw as much Dirt as you can, some of it will stick.*

2. ANOTHER Character of a *Deceiver* is to accuse Men for being asham'd of their Faith, tho' they are ready at all Times to profess their Faith in the Language of *the Holy Scriptures*, when those that make the Outcry will never tell, tho' they are desired and press'd again and again to it, whether they are *Sabellians* or *Tritheists*; that is, whether they believe with *Paulus Samosatenus* that the Father, Word, and Spirit, are one Being, and that the Word and Spirit are not distinct Beings, or Persons (which doubtless you know are of one Signification) from the Father; or whether you believe, with *Mr. How*, *Dr. Sherlock*, and others, that they are Three Infinite Minds, or Spirits; which in every body's Opinion out of this Debate would be Three Infinite Gods.

3. ANOTHER Character of a *Deceiver* is, to fright the unwary People with giving your inconsistent Notions the Name of *Fundamental*; since, notwithstanding you have been often called upon to prove it such, you are to this Day profoundly silent. You do not take as yet so much Pains as your Elder Brethren did about

200 Years ago to prove *Transubstantiation* a *Fundamental*, in order to keep your deluded Followers from looking into the Merits of the Cause.

4. A FOURTH Character of a *Deceiver* is, to advise People against Reading, doubtless to keep them as much as possible in Ignorance ; this being the Mother of much Devotion.

THUS I have given you a short Account of a *Deceiver*. 'Tis enough for you to try your selves by. And now, Gentlemen, I shall proceed to make some Remarks on your Pamphlet.

YOU said, p. 1. *Cou'd you expect that we should suffer poor well-meaning People to be deceiv'd, and drawn unawares into the most dangerous Errors, and we be silent* : As in your Title-Page, so here again you have inconsiderately stumbled on your own Character. Pray what *Error* was it that *Mr. Hallet* was drawing *poor well meaning People* into ? Was it to disbelieve the Scriptures, or any Doctrine therein contain'd ? Or, did he perswade them to pin their Faith on those Men he there cites, or any others ? No, his great Errour, in common with other worthy Ministers, was, to place his Faith in the Scriptures, and in them alone : And I verily believe you are perswaded, when once Men are brought seriously to do this, that you'll not be able to hold them long in your *Sabellian* Notions.

YOU say farther in the same Page : *We only therefore in our own Defence, and Defence of the Truth, laid before the World the Subordination contended for by the new Party ; and this Mr. Hallet*
is

is pleas'd to call Slander, and Gossiping-Stories, tho' the Matters of Fact are of the greatest Importance, and exactly true, and such as he can't in the least disprove. This is a plain Falshood. Does he call your Citations from those Authors Slander and Gossiping Stories? You might have made these Authors contradict one another, and themselves too, as long as you pleas'd, before Mr. Hallet would have complain'd. 'Tis the stuffing your Libel with Tales from those *poor well-meaning People* who make it their Business to rake up Scandal against their Neighbours that he complains of. As for what you say of Mr. Huddy, I believe, you are conscious to your selves you can't make it good in the Manner you relate it; and therefore I call on you, if you've one Grain of Honesty left, publickly to recant it. But are these then Matters of the greatest Importance? I should think, with Submission, that the keeping the Moral Law (which forbids rash Judging, &c.) is of much greater. But why do I mention this, since, if we may judge of your Principles by your Practice, it's had in the utmost Contempt by you. But for once I'll guess out your Meaning for you, and suppose that the Truth here intended is, that *the Son and Spirit are one and the same Being with the Father*: If so, I shall be forced again to try your Sincerity, or whether you will again prove *Deceivers*, by not giving a distinct Account of your Faith. Therefore, pray what do you mean by *one God with the Father*? Sure 'tis a plain Question; and if you are such honest Men as you pretend to be, you will readily

ly give as plain an Answer. Do you mean, as Mr. Tong and the rest of his Brethren, that *these Three, and not One of these Three alone, is the One God*. If you do, speak it out; 'tis highly unbecoming your Characters to be asham'd of your Principles. But then, I must tell you, 'tis daring Boldness, and the utmost Presumption; and where is your Zeal for GOD, and the Sacred Writings, which you pretend to? Can you assert it, and believe *John 17. 3. This is Life Eternal, that they might know THEE* [speaking to the FATHER] *the Only True GOD, and Jesus Christ whom thou hast sent*; and *1 Cor. 8. 6. But to us* [Christians] *there is but One GOD the FATHER, of whom are all Things, and we in him; and One Lord Jesus Christ, by whom are all Things, and we by him*? This is going a Step beyond Sabellius himself; for he never denied the Father to be *the Only True GOD*, tho' he denied the Son and Spirit (with you) to be distinct from the Father. Nay, farther, on this Principle, you must assert, that the Father, Son, and Holy Ghost, are but One Being, Person, or Spirit; and that the *Father, Son, and Holy Ghost*, are but Names of that One Person, Being, or Spirit: For if that Answer in the Assembly's Catechism be true, that *GOD is a Spirit*, surely he is but One Spirit, not Three Spirits, One Person, not Three Persons, since every One Spirit is One Person. These are the natural, not strain'd, Consequences of your Opinions, which you are pleas'd to call *important Truths, and venerable Mysteries of Christianity*! But stop a little: According to this Scheme,

Scheme, where lies the *Mystery*? That must necessarily vanish at once; it being easy to conceive of One Person with Three Names or Attributes, yea as easy as 'tis to conceive of a merciful, just, wise, powerful GOD. And therefore, when you say, that *these Three are Three Persons, and but One God*, is it not Tricking and Deceit? By this Method you impose on the Ignorant, deceive the unwary and credulous, by making them believe of you Things which are not true, and perswading them to adore you as the sole Preservers of those *venerable Mysteries*, tho' they are only made so by an equivocal Use of Words. Indeed, would you be so ingenuous as to declare, that the Father, Son, and Holy Ghost, being Three Persons, are yet but One Person; and would you own, that by *Person*, when applied to them either as *Three* or *One*, you understood the same Thing; every one would freely acknowledge your Doctrine to be a *Mystery*, and vastly *above Reason*, because it's as plainly *contradictory* to it as *Transubstantiation* itself. But 'tis dangerous to explain your selves: Your deluded Followers can easily swallow a Set of Phrases as Divine Truths, which they are taught to *believe*, not to *understand*; nay, are taught to believe without Sense or Reason; whereas were you to inform them in what Sense you understood those Words which make up your cunningly-devised Forms; (For tho' it may best serve your turn to make others ignorant, I can't suppose you are so your selves) the Dose would soon prove too strong for their Stomachs. They would

would soon see themselves us'd as Tools to promote a Cause, too bad to be openly and publickly avowed.

BUT, Gentlemen, before I leave this Head, I shall briefly consider how far this Doctrine of yours does affect even the common receiv'd Scheme of Christianity. We are told, that the Lord Jesus Christ is *Mediatour* between GOD and Man, both as he is *God* and as he is *Man*: In both Natures he made Satisfaction to the Divine Justice, *Assemb. Catech. Ques. 21. 27.* I don't quote this as Scripture, but as their Interpretation of it, which in your Opinion is of greater Value than the Sacred Writings, they being but a dead Letter, without having the Stamp of the Priest imprinted on them. But now what becomes of this Doctrine, if yours be true? You must assert, either one of those two Things, both of which are most grating to a Christian's Ears; I say, you must assert, either that the Most High GOD took Flesh, and died upon the Cross, (for this the Son did) that, as one express'd it, *He is God and Father to himself, prays to himself, was sent by himself, the Messenger of himself, and Mediatour to himself*: For if the Divine Essence was personally united to Flesh and Blood, as the Divine Essence is but One, and this too the Essence of the Most High GOD; consequently the most High God must stand in all these Relations to *himself*. Nay, farther; if there is a Personal Union, then (properly speaking) the Father, Son, and Holy Ghost are not the most High God, but these Three consider'd as united

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to Flesh and Blood. If you will not assert these Things, (as I suppose you will not) then you must unavoidably teach, on the other hand, that the Mediatour, our Lord Jesus Christ, is but a mere Man, a mere Creature. And indeed, under the Covert of a Subscription, this vile Opinion is brooding apace. One of your supposed Authors, as he may remember, (if he does not alway speak without thinking) lately asserted this, that *it was only the Humane Nature, as related (not united) to the Divine, that constituted the Lord Jesus Christ*; that *'tis the Humane Nature which is the Mediatour between God and Man*; that *'tis the Humane Nature which shall judge the World*; and that *the Holy Ghost was the Father of Christ*. Who can be more forward than these Men in charging others as making Christ a Creature, and who are more chargeable with it than themselves? Here one of them openly professes it: For, it *'tis the Humane Nature which constitutes the Lord Jesus Christ*; consequently the Lord Jesus Christ, who is the Saviour and Redeemer of the World, who is the Lamb slain, to whom Glory and Honour is ascrib'd in the *Revelations*, must be but a mere Creature. And can'st thou, Christian Reader, be any longer deluded by the vain Pretences of these Men? Can'st thou see the Blessed JESUS, thy only Hope and Confidence, thus stripp'd of the Dignity and Excellency of his Nature, and number'd among the inferior Orders of Created Beings? Can'st thou be unconcern'd and regardless, when the Love, Mercy, and Goodness he discover'd to Mankind is thus trampled

trampled under Foot? Consider seriously who they are that honour the Lord Jesus most, those that plead for his Eternal Generation, own him to be properly the Eternal Son of GOD, *the Brightness of his Father's Glory, and the express Image of his Person, who upholdeth all Things by the Word of his Power*; or those that deny his Eternal Generation, deny him to have any Existence antecedent to his Incarnation, destroy the Personal Union of his Two Natures, and so, under a Pretence of Orthodoxy, take his Divinity from him. I say, consider seriously these Things, and don't be affrighted by their loud Outcries against others, as *denying the Lord that bought them*. When Men are carrying on any desperate Designs, which they dare not publickly own, 'tis an old Trick, of long standing in the Church, to throw the Scandal of it on those who they know will prove their most vigorous Opposers. We have had, not long since, a lively Instance of it. How did a certain Party preach up the Church's Danger, when 'tis evident they themselves, at the same time, were endeavouring the Church's Ruin? But to proceed.

You tell us, Mr. Hallet said, *It seem'd a Contradiction for One to be Three, and Three to be One*. And where's the Hurt of it? For if you mean, they are Three Persons, and but One Person, Three Beings, and but One Being, in the same Sense of the Words, 'tis as flat a *Contradiction* as can possibly be express'd. But if you mean, that they are Three Persons, or Names, and but one Person or Being, I dare promise for

him, he'll freely own it to be neither a Contradiction nor a Mystery. And therefore, before you complain'd, you ought to have known in what Sense he spoke this, and to have declar'd in what Sense you believ'd the Father, Son, and Holy Ghost, to be Three, and One. But this would not serve the turn.

Y o u say, *Had Mr. Hallet and Mr. Peirce declared, they believ'd no other Subordination than those Divines you produc'd, the unhappy Breach had been prevented.* But this is as weak and ridiculous as it can well be; and by it you plainly condemn your past Conduct. For, in the first Place, you own a Subordination; and next you own your selves not to know what kind of Subordination they hold. So that, for any thing you can say to the contrary, they may hold no other Subordination than that which you grant; and then it must follow, that they are judg'd, condemn'd, and their Sentence put in Execution, for holding you can't tell what. But it seems, they were obstinate, *they did not declare they believ'd no other Subordination than those Divines, you produc'd.* What then? Did they declare they believ'd a contrary? If the did, speak out; if not, 'tis all to no purpose. But see the Temper of these Zealots! not one Word is said of the Sacred Scriptures: These are not now the Judge of Controversies; but the Inventions of poor Fallible Men are made so. What greater Disgrace can be cast on these Oracles of Truth than the preferring Humane Compossures before them, whereby to try whether Men are Christians or not?

not? If the subscribing a Scripture Subordination had been thought sufficient, which certainly was so for a Protestant, then this unhappy Breach had honourably been prevented: For none were more forward (as far as I can learn,) than Messrs. *P.* and *Hallet* were to do it: But to your everlasting Reproach be it spoken, so Christian a Proposal was rejected by you with Contempt. The Scholastick and unintelligible Jargon of Men must be adher'd to, and the plain Dictates of the unerring Spirit of God must be abandoned, or no Peace and Union could be expected. What could *Rome* it self require more? And what more effectual Methods have been taken to tarnish our holy Religion, to make Christianity look like the Clergy's Bugbear, and to render all that is Sacred vile and contemptible? Can you without Blushing, and the utmost Confusion, read those Learned Peices writ to vindicate your Separation? Then the Bible! the Bible only was your Rule of Faith! Now the Cry is alter'd, and Creeds, Articles, and Catechisms are your daily Cant. How must it tempt the most Considerate among the *Church* to think you Dissemblers and Hypocrites, when you formerly urg'd your firm Adherence to the Scriptures, since now you're inclin'd to impose on your own Brethren, nothing will go down but Fathers, Councils, and Assemblies; tho' Christ bids you in this respect to call no Man Father upon Earth. If you know of any who disbelieve the Scriptures, you're desired to name them, and the Witnesses against them. Else it will be esteem'd

esteem'd as Scandal and Reproach. And therefore as to your positive Evidences against Four of Mr. Hallet's Communicants, I shall, in Charity, suppose it to be such as Jezebel had against Naboth, before you produce it, that the Character of the Persons may be known: For I find many now-a-day are ready to serve the Cause of Calumny and Slander, in which you seem so deeply engag'd. But to go on.

You say, That *these Divines held only, that our Saviour's Subordination was a relative Subordination, which makes nothing for those whom you would seek to screen, even those who hold Christ to be a distinct Being from the One Eternal GOD, and so make him either a Creature, or at best but a Subordinate God, the which is esteem'd by us a certain Sign and Mark of an Arrian.* This is indeed an admirable Peice of Reasoning. 'Tis well for you your *Appendix* came into the World like many unhappy Children, without a known Father: But it has all the Features of its supposed Fathers, who are asham'd to own it; that is, it's abundantly dull and insipid, and to the last degree weak and trifling. These Divines, you say, *own a relative Subordination;* And who pleads for more? But see how learnedly you argue, *which makes nothing for those whom you would seek to screen, even those who hold Christ to be a distinct Being from the One Eternal God.* Intolerable Nonsense! 'Twas so long since you read your Logick, that I am apt to think you have forgot even the first Principles. Here is a *Relation*, and no *Relation*, asserted at the same time: For the Nature of
Relation

Relation consists in the comparing Two Things one with another, from which Comparison one or both comes to be denominated. Thus, when I consider Two Men, the one having begat, the other being begotten, thence proceeds the Relation I conceive between them of Father and Son. I might as consistently say of an Apple that it's bigger or less than itself, as of the same Man that he's Father and Son to himself; for there can be no Relation when the Thing is but One. Now if you mean that between GOD and Christ there is an actual Relation of Father and Son, in the proper Sense of these Words, you cannot assert they are one Being without a gross and palpable Contradiction, and destroying that Relation which you readily grant; nay, then, as properly as you say the Father begat the Son, or the Son was begotten by the Father, you might say, the Son begat the Father, or the Father was begotten by the Son; for it's all one. But, farther, if they are One Being, how can there be a Subordination at all? Is it possible that the same Being can be greater or less, superior and inferior to itself. Certainly, if your Scheme be true, our Understandings are given us to no purpose. You go on, *and so make him a Creature, or at best but a Subordinate God.* I can't but here take notice how apt some are to forget themselves, and confound one Thing with another. Above by *Christ* you mean only the Humane Nature; here by it you mean the One Eternal God. I should be glad to see this handsomely reconciled. But why must they make
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him a Creature? This is very ill-natured; and really 'tis much to be fear'd, you have (as 'tis often done) forgot your selves, and are drawing your own Pictures instead of theirs. Or why must they make him a *Subordinate God*? This is, in your Opinion, no doubt, a monstrous Charge. I would rather say 'tis calculated to affright *poor well meaning People* out of their Senses, or into your Notions. But consider a little. You say, to be sure, that the Lord Jesus Christ is GOD; but the Lord Jesus Christ is only (as you said before) the Humane Nature related to, or, in other Words, acted upon by the Divine. The Truth of both these Propositions you can't deny. What then must follow, but this, that the Humane Nature is God, not the Supreme (this is too gross) but a Subordinate one. So that, according to your own Scheme, you are forc'd to own a Subordinate God, however shocking and affrightful you may seem to represent it, to blacken those on whom I defy you to fix the Charge. You add, *the which is esteem'd by us as the certain Sign and Mark of an Arrian*. Your Argument, drawn up in due Form and Order, runs thus: "Good People, Those who assert that Christ
 "is a Creature, or at best but a Subordinate God,
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 "however, &c. are Arrians." This is the true State of the Case, and the Strength of your Argument.

But,

BUT, Gentlemen, that I may give you fair Play, and convince you, if possible, that those whom I would perswade my self (some of you) out of Ignorance you call *Arians*, are not really so, I will shew you what his Errours were, from *Alexander* Bishop of Alexandria, who was the very Person that excommunicated him. Then he held, 1. ' That the *Word*, or *Logos*, had his Beginning ' from *Nothing*. 2. That he is *not like* to the Father ' in his Essence. 3. That he is by Nature *mutable*, ' and subject to *Change*, as well as other Creatures. ' 4. That the Father cannot be declar'd, or let ' forth, by the Son. 5. That for our sakes was he ' made, that God might make use of him as an ' Instrument, in order to our Creation; neither ' had he ever existed, had it not pleas'd God to ' have created us. ' — These were *Arius's* Errours, one of which you are not able to fix on those you condemn. And lest you should be ignorant what *Sabellius's* Errours were, for which his Followers were condemned by the same Council, I shall lie them, in short, before you, that all may know who are his present Disciples. He held, 1. ' That our Saviour, as to his Divine ' Nature, was not a distinct Being, or Person, ' from God. 2. He would readily own, that the ' Son was one God with the Father, yet he asserted him to be in God as a Man's Reason was in him, *i. e.* was only the Reason or Wisdom of ' God. So that, 3. the Father and Son were only ' Names of one and the same Being. ' Now, 'tis no difficult Matter to find many of *Sabellius's* Opinion. 'Tis but to find out the Authors of the

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Constat, and *Appendix*, *Arius detected*, and the pretended *Answer to Mr. P—'s Case*, which is indeed a counter Part of the *Appendix*, a Peice as full of Lies, and Falshoods as there are Pages in it; a Libel calculated for no other purpose but to inflame the Minds of unthinking People, to murder Mens Reputations, by telling Stories without producing your Evidence, and so leaving them no Room to vindicate themselves. Thus the Devil who is the Author of all Mischief, and the constant *Accuser of the Brethren*, makes use of poor well-meaning People (as you are) as his Instruments, whereby to carry on this, to him, advantageous Work.

BUT you are just leaving Mr. Hallet; and therefore, I suppose put him in mind of that Text, *Let every one esteem another better than himself*. This is truly comical: For your Design, if fully express'd, must run thus: *Mr. Hallet, we have, you see, answer'd your Pamphlet, and writ against you with an Air of Pride and Haughtiness. You ought to be humble and condescending, to set an high Value on our Performance, and to think us better Writers than your self. You ought to believe every Thing we say, depending on our Honesty and Veracity; for 'tis plainly your Duty; Let every one esteem another better than himself*. I shan't return the Advice, because, as apply'd, 'tis too mean and pitiful. Who could think that Men so insufferably dull would attempt to appear in so ridiculous and foppish a Dress? But why must Mr. Hallet esteem you better than himself? Doubtless, 'tis on the account of your singular Zeal against Arianism. If so, Woodmall and Mideate are vastly more deserving than your selves, who have been bold and open Champions even in the Streets, whereas you have been only Fighters in the Dark and in Corners. But tho' I shall not return this Advice; yet, if

if it be not too much Trouble to you to look into your Bibles, I would recommend to you another useful Exhortation of the Apostle, *Colos. 3. 9. 10. But now you also put off all these, Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouths; Lie not one to another, seeing ye have (or pretend to have) put off the Old Man with his Deeds.*

GENTLEMEN, as it's so common with you to cite Scraps of Passages from those you call *Arians*, you can't certainly take it amiss, if I mention a few from some of your Champion Authors. I shall begin with the Great Mr. E — b. When he in a Sermon preach'd lately at a Seperate Meeting, had asserted that all the incommunicable Attributes of God, even Self-existence itself, were ascrib'd to Christ, one of his Auditors desired him to prove it; for which he offer'd this Text, *As the Father hath Life in himself, so he hath given the Son to have Life in himself*; and after some farther Discourse added, *that the Son deriv'd every Thing, nay his very Self-existence, from the Father.* So that it follows, that the same Attribute may be incommunicable and communicable; that there may be an underiv'd deriv'd Self-existence; and that an underiv'd and proper Self-existence, and deriv'd or improper, and no Self-existence, is one and the same Things. This is just such another Witticism as he dropt once, when angrily talking in a publick Company against Impositions; Some (said he) *would have us pull out our Eyes, and see with their Spectacles.* Mr. H — m said expressly that *Christ did pray to and intercede with himself.* Another, in great Zeal for an absolute Equality, would intimate, that *if there was any Subordination, it was in the Father*; for which he urg'd that Text, *All Power in Heaven and in Earth is given me*, intimating as if for a Time the Father divested himself of his Power and Authority, and became subject to the Son. Learned Reasoning! An absolute Equality, and yet the Son greater than the Fa-

ther ! I could mention many more such absurd, if not blasphemous Expressions ; but these are enough to convince you, and all thinking People, that there may be a Zeal without Knowledge, Prudence, or Discretion, which too often runs Men into the utmost Extravagancies. For would Men that have but one Grain of Humility and Modesty talk of God, or Christ, in such an arrogant Strain as this is ? Certainly it is no way becoming such poor Worms as we are to be positive either Way, especially as the Controversy is about Things of the highest Nature. But how positive are you as to the Truth of your Opinions ! It must be so, and cannot be otherwise, which really favours too much of Presumption, are your constant Arguments. Imitate, I would beg you, a better Example, and don't, with so much Assurance, be *wise above what is written*, Upon the whole, as a sincere Searcher after Truth, and one who sees Difficulties on either side the Question, I pray earnestly, that that which is of God may stand, and that which is not of God may perish and come to nought. Yea, I heartily desire, that all the Imaginations and Conceits of Men, in Things pertaining to Godliness, may be confounded, not by Arguments fetch'd from *Hell and Rome*, but by the Force and Power of Truth working on the Consciences of Men.

To conclude ; I make no Doubt but this Peice will be condemned, like some others by you unanswerable, as stuff'd with blasphemous Expressions ; tho' upon the whole I have *asserted nothing*, but have only shewn the proper Consequences of your Opinions, and proved those who answer their Neighbours by calling them *Deceivers*, to be in the strictest sense *Deceivers* themselves.

Your Servant.



Post-script.

I Suppose few or none can be ignorant of the mighty Noise and Stir which has been made concerning Fundamental Doctrines; for which reason we can never sufficiently praise and thank our Merciful God for giving us a certain Information, in his Holy Word, what is Fundamental in point of Faith, and so plainly and fully express'd as *he that runs may read it*, unless he will obstinately shut his Eyes, and trust to the Guidance of such as will, thro' Ignorance, or Prejudice, lead him out of the Way.

The Learned Mr. *E——b*, in his late celebrated *QUARTO*, has drawn up Ten Arguments to show what is *Fundamental*. But considering his Work to be too bulky, and consequently of too high a Price for the Common Reader, and interlarded with so much *Greek* and *Latin*, and *unintelligible English*, as not to suit the Capacity of the Vulgar, I am induc'd to quote some few plain Texts of Scripture, by which such may easily, without a Dictionary, see what our Saviour and his Apostles asserted to be Fundamental, *i. e.* what was required to be absolutely believ'd in order to Salvation, &c.

BUT

BUT, however, for the Satisfaction of some, who are inclin'd rather to believe the crude Notions of a few *weak & fallible* Ministers, than that of the Inspired Writers of the Bible, I shall just transcribe 3 or 4 of the foresaid Reverend Divine's Arguments, which I am bound to acknowledge to be true, because confirmed by the unerring Word of God; I shall but just hint at a few Texts, and leave the Reader to his own Observation of many more in reading his Bible.

That Great Man's first Argument stands thus, viz.

A R G. I. *That Faith which is made by Christ a Term of Admission into the Christian Church is Fundamental.* Now, when the Eunuch was baptised, it must be own'd, he was *admitted into the Christian Church*; Let us turn therefore to the Text, and see the Profession he made of his Faith, *Acts 3. 7, I believe that Jesus Christ is the Son of God; and he (without requiring more) baptized him.* Not one Word is mention'd of his believing him to be *One God with the Father*, and yet the Apostle, under the more especial Guidance of the Holy Spirit at that Instant, received him into the Church.

The said Gentleman's second Argument is also confirm'd by this Text, viz. *That Faith into which Persons were expressly baptized by the Apostles is Fundamental.*

I pass now to his 4th Argument, viz. *That which Eternal Life is especially annex'd to must be Fundamental.* Now, 'tis said in *John 20. 31.* These Things are written, *that ye might believe that Jesus is the Christ, and that believing ye might have Life brought*

through his Name. And certainly he who denies him to be the Christ can expect nothing but Death

Arg. 5. That Faith upon which God hath in Scripture laid Salvation or Damnation, to be sure, is Fundamental. And if you look to Rom. 10. 8, 9. you will find it thus — *This is the Word of Faith which we preach, That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the Dead, thou shalt be saved.* See also 1. Ep. John, Ch. iv. ver. 25. *Whosoever shall confess that Jesus is the Son of GOD, God dwelleth in him and he in God.* This, and this alone was Nathaniel's Confession, John 1. 49. *Rabbi thou art the Son of God, Thou art the King of Israel.* This was Martha's Confession, John, 11. 25, 26, 27. This alone was Peter's Confession, Matth. 16. ver. 15, 16, 17. But is there one Word of believing the Son to be *one God with the Father*; And is it not daring Presumption in you to require a Belief of it, upon Pain of Damnation? Is not this setting up your Posts by God's, nay, above his? And is it not Matter of serious Consideration, and worth your while to see whether you do not stand in imminent Danger of falling under that dreadful Threatning denounced against those that add to the Word of God? Besides; what you are pleased to call a dangerous Error, (viz. That the Son is a Being distinct from, and Subordinate to, the Father) the Apostle thought necessary to inculcate, as may be seen in these following Scriptures, which I think are so plain as to need no Comment. 1 Cor. iii. 23. *You are Christ's, and Christ is God's.* 1 Cor. xi. 3. *The Head of*

of every Man is Christ, the Head of the Woman is the Man, and the Head of Christ is God. 1 Cor. xv. 24, 28. When he shall have delivered up the Kingdom to God, even the Father, then shall the Son himself be subject to him, that put all Things under him, that God may be all in all. 2 Cor. xi. 31. The God and Father of our Lord Jesus Christ. Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ. 17. That the God of our Lord Jesus Christ, the Father of Glory. Eph. iv. 5, 6. One Lord, one Faith, one Baptism, our God and Father of all, who is above all. Now, I think, these Texts, with innumerable more which might be produced, especially that of our Saviour himself, who says *I ascend to my Father and your Father, to my God and your God*, abundantly prove a Distinction of the Son from and a Subordination to the Father: And if you will not be guilty of what you unrighteously charge Mr. Hallet with. viz. Shuffling, tell us plainly how the Authority of the Scriptures, or indeed the Doctrines of Christianity itself, can be maintain'd, without believing what you are pleas'd so boldly to call a *dangerous Error*.

FINIS



